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TX

19 Nov. '92

Dear Robert,

I found more texts about arising and ceasing, reminding us not to forget to understand this not only according to instant, but above all according to condition. As I chun Sujin said, we should often consider the Dependent Origination in our life.

Path of Discrimination, p 55 rise and fall. (but read for ideas: dhammas.)  
Dial. of the Buddha II, p. 14: "Sublime Story. See p. 26: "coming to be, coming to be" origination. Here and "ceasing to be" cessation. p 28: He dwelt discerning the rising and passing of the five khandhas of grasping. Here: the in the sense of the 4 noble Truths and the dependent origination. not just the momentary arising and ceasing. II, 203: The ten Powers: this is obviously also about the Dependent origination.

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See my letter to the monk comparing English and Thai. The English must be wrong.

Does one first put away the kilesas and then only satipatthana? Do you have Ven Kanti Palao's translation and what does he say? I wrote the Pali and have written also to P.T.S.

Thank you for the trouble checking letter Vipassana 2, the passage about a friend and now I left it in. Rodewijk thinks it is O.K. to

You asked me whether Kheer Shijin indicated that if one first develops jhana (if one can!) then for those people vipassana is easier?

That person has to start right from the beginning: aware of all namas and rupas. Is that easy? In the Buddha's time there were more people with accumulation for the Dhamma, so there were people with accumulations for jhana, although ~~these~~ people who attained enlightenment with jhana were fewer in number. I do not know whether one can compare and say that vipassana was easier. One ~~is~~ it always by ~~by~~ much too jhana - if there is no clinging to it it can be object of awareness. The effect is different, one can experience not binds with phalacita many times

One says: first jhāna then  
vipassanā which will then be  
easier there is a seed who compares  
situations. In reality the stream  
of cittas just go on, all by  
conditions. When pañña has been  
developed it performs its task  
with ease, it is "up to it".

But, as you indicate, ~~you~~ one  
should in this time develop  
vipassanā directly.

You heard about a monk  
who had micchā saṃādhi and  
could not think well. Although  
the real jhāna would not hind  
thinking, you believe that there  
would be less thinking about  
worldly matters. It depends on  
conditions again. Sariputta  
was so skilled, he could follow  
the Buddha and listen, and  
have jhānacittas alternating

Your remarks about Dispeller  
of Delusion I, p 172 which  
I quoted to show the operation  
of ignorance. I was so fixed on  
ignorance that I did not consider  
pañña enough and your re-  
marks were a reminder Saroth who  
quoted (I repeat) requested to have a copy of some  
letters of our correspondence:  
"prehending is understanding, it  
grasps that quality by seeing

it and pressing... Comprehending is understanding, it grasps that quality by ~~seeing~~ it plunging, entering into it."

It helps to understand that pāṇī has these qualities already. It does not need a seer to see.

Your remarks about pāṇī help one not to believe that there has to be thinking about the truth. pāṇī realizes the truth without thinking. However now we think in order to have more theoretical understanding as a foundation.

What pāṇī should know: visesa lakkhana, specific characteristics, and the 3 general characteristics. I find this a difficult subject, as you conclude from the Tis. It appears that when pāṇī knows the 3 general characteristics, it also knows the visesa lakkhana, clearer.

I think because it is impermanence of the vis-object now, not impermanence in an abstract way, also of this vis-object, not of a past vis-object.

Of this seeing do they are more precise. They clearly separated. not like now that they are mixed up. As to visesa lakkhana, then

are pitfalls. There is, we believe awareness of hardness, but instead we may still take the hardness for something, even see this <sup>for this</sup> we know that it is hard. This <sup>for this</sup> ~~trūḍha~~ is difficult to detect, and we <sup>pariyāye</sup> have to know whether there <sup>sutta by</sup> is awareness or not. ( maybe Ver. Bodhi P. 48. You could put it on your list of Q. and send it to Sarah )

We should not worry, ~~be~~ and not keep it in our mind for long, there is a need.

Reality The main thing is not to keep anything, dwell on it, then we are selecting.

Your quote from a monk who says phala samapatti is described in a jhāna like language, thus he concludes also only for those who developed jhāna. Yes this struck me too, Ven. Bodhi said "after a certain practice" he ~~can~~ the ariyas, each aryan, can have it

Now some points I like to ask your advise, re: writing and revising.

Blofield letter: seems so specialised, just for those who read his books.

Alan said bookshops are more interested in books than in booklets or articles. He will in future print conditions, Atipo Cetasikas. He said, can I not write another book.

I believe this is forced, a book has to grow from article I work more little by little also because of lack of free time. Khun Suvin said the method of Q-and Answers is ~~too~~ a good way and dates back from the olden time! I am mostly inspired by Q, by texts I am looking up by special occasions like a journey to Bgh, or tap I receive. Then it is more spontaneous, I should not force it.

The letters of our correspondence; I do not know how to make it general letters, it is rather detailed, just for a very small group. Would you know how to handle that?

I sure will use and have used texts I looked up

Do you have an idea of making a list of Qu. people have about meditation? Alan wants one title meditation, to compete with

the wrong <sup>4</sup> kind, but should we use the word at all?

I dislike the word,

about which topics should I write? more for beginners?

Khun Suji said I could use her books and rewrite "based on her books". She usually has some chapters with Q and A. in her books.

I am interested to know what you think. However, before conditions etc. get printed I need time to check these again.

Best wishes,  
nina.